The Commonweal

A Weekly Review of Literature, The Arts and Public Affairs

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CHRISTIAN RESPONSIBILITY

TO WHAT extent are we as Christians responsible for the contemporary crisis in the industrial world?

Some have said that industrial leaders are primarily responsible for the present social and economic unrest because, beyond all other men, they are greedy and selfish to an amazing degree; because they have consistently and over a long period of time denied the rights of their employees to a living wage, to a just share in the earnings of industry, to reasonable working hours, to security of employment, to insurance against the hazards of sickness, accident and old age. Others have affirmed that unscrupulous labor leaders, lusting for power and wealth and social eminence, greedy and selfifish to an intolerable degree, are altogether responsible for the violence and utter disregard for law and order that have been the dominant features of so many strikes that have swept the country in recent months. Still others have attempted, with indifferent success, to apportion the blame between extremists on both sides.

Comparatively few observers, however, have yet attempted to go to the heart of the matter and emphasize the heavy social responsibility of every Christian in the land for the present unwholesome state of affairs. We are now confronted with a most dangerous conflict, or rather series of conflicts, between the middle class and the proletariat, between industrialists and labor unions, between the American Federation of Labor and the Committee for Industrial Organization, between labor leaders and the rank and file in labor groups. This disturbing phenomenon should not be considered in isolation or, so to speak, in a vacuum, but rather as a phase or aspect of our complete social and economic structure.

Legislation alone, either state or federal, will not uproot the intense bitterness engendered by these conflicts nor liquidate the injustices pro-

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duced by them. The solution of our present social and economic ills lies above all in the fields of religion and of morals. In our humble opinion, we must begin to give serious thought to the enormous extent to which Christian ways of thinking and acting have slowly disappeared from all spheres of modern life. Are not all Christians responsible, in some measure at least, for this appalling disappearance?

When we contemplate the present disorder, we are forced to the conclusion, as intelligent and alert Christian men, that somehow things are wrong, and that it must be terribly unjust, judged by Christian standards, for industrialists to refuse the legitimate demands of the workers and for the workers to shirk their very definite and positive responsibilities to their employers and to the nation at large. We are able to point out undisputed evidences of a most anti-Christian character—evidences of cruelty, fraud, deceit, blasphemy, coercion, brutality, espionage, the wanton destruction of property, the blatant disregard for the rights of others. In each and every case an injury was done. An act of rebellion against God was perpetrated. A sin was committed.

We may try to excuse ourselves by asserting that we are not the president of a large corporation who used, and continues to use, his employees simply as machines to pile up vast profits for himself and inconsiderately casts the workers aside when worn out from high pressure employment. We may object that we did not blow up water mains nor beat a fellow worker unmercifully when he tried to exercise his right to work. The fact remains that those things were done and, to judge by present-day appearances, the original culprits intend to go on doing them. Here then is a social sin, and since we are all members of society, we are somehow involved in what society does.

It is not a good excuse to allege that we are by no means responsible either for modern finance dictatorships or for the impoverishment of the propertyless worker. We have participated, and are participating at this very moment, in a ruthless, pagan, competitive régime that, for the most part, completely outlaws the fundamental principles and practises of social justice. We have all cooperated in some degree in bringing about the present chaotic state of affairs. We can no longer shift the burden of responsibility upon someone else's shoulders. We cannot avoid the full measure of censure by asserting that we have never personally operated a sweat-shop nor kidnaped a worker.

"As in all the stormy periods of the history of the Church," Pope Pius XI reminds us, "the fundamental remedy today lies in a sincere renewal of private and public life according to the principles of the Gospel by all those who belong to the Fold of Christ, that they may be in truth the salt of the earth to preserve human society from total corruption."

If we are appalled by the enormity of the task confronting us—for we must, in the last analysis, choose between reformation or revolution—we might derive great benefit from the wise counsel of a distinguished English sociologist who advises us that while all sorts of social philosophies and programs of reform are discussed and exhibited, "it may be safest if we begin without anything more definite than the Apostles themselves had. They sought and got men to seek the Kingdom of God *first*. You will not find that Saint Paul theorized whether or not slavery was legitimate in itself; but he made it perfectly clear that the master was no better, as before God, than the slave, and he would not have said, as so many moderns equivalently do, that the slave is better in himself than the master is. He said that they were members of one Body, Christ's, and so members of one another, and so they all had not only a right to strict personal and collective justice, but to love and sympathy."

These Christian principles must speedily be applied to our contemporary civilization, and in particular to the capital-labor dispute, if we are not to plunge deeper into an abyss of barbarism and bring the whole tottering social structure crashing about our ears.

Week by Week

THE CONGRESSIONAL RECORD promises to be very dull reading this summer. Administration leaders plan to bring their Supreme Court compromise bill to the Senate floor this week. A minimum of fifty-four votes is claimed for the new measure which provides for the appointment of an extra Supreme Court justice for every sitting justice over seventy-five years of age, the appointments to be limited to one a year. The Court's membership would be fixed at nine, except as it might be increased temporarily by appointments for justices over seventy-five who did not retire. Opposition leaders have charted a filibuster and are prepared to talk twenty-four hours a day. Something relevant to the issue may be said from time to time. Meanwhile other New Deal legislation will be held up until the middle of July, August or September. President Roosevelt told a gathering at a Mount Marion church fair that the American form of government was being preserved against dictatorial and militaristic trend in the world and that in meeting new conditions "we are not changing the fundamentals of the American form of government. In my belief, we are always going

The Trend of Events

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to keep our feet on the ground as a nation in the future, just as we have in the past." In a letter which was read at the opening of the annual Institute of Public Affairs at the University of Virginia, he asserted that "a continuation of the existing uncertainties in the international sphere is highly prejudicial to the well-being of the United States, in common with all other countries, and to the happiness and security of the American man in the street, in common with plain citizens everywhere, in all parts of the world." Mr. Roosevelt has thus far refrained from allaying the fears and uncertainties of the American people regarding the labor crisis. Plain citizens had to content themselves with Secretary Roper's brave radio admonition that "all governmental units, federal, state and municipal, must steadfastly exercise their sovereign powers without partiality or compromise." We hope Secretary Perkins listened in on the broadcast.

UNCERTAINTY is undoubtedly the most glaring feature in the international field today. Russia and Japan agreed to arbitrate the Amur incident. Japan regards the Russian concessions as an indication of weakness. No one knows, however, the precise nature of Russia's internal situation. Twenty-two more employees of the Far Eastern section of the Transiberian Railroad were liquidated. *Pravda* now charges that Trotskyites have corrupted the gold industry organization. President de Valera was unable to secure even a majority of one over all other parties in the recent general election in the Irish Free State. The vote on the new Constitution shows 686,042 for the new charter and 528,196 against it, carrying by only 157,846. The diplomatic deadlock over non-intervention in Spain continued. Some sort of compromise will undoubtedly emerge soon. Belligerent rights might be granted to both contestants, for example, if foreign volunteers were withdrawn.

We Raise an Eyebrow

IT HAS never been wholly clear to us what the English Fascist leader, Sir Oswald Mosley, is out to accomplish. We sometimes wonder whether it is wholly clear to him. Is it the corporate state he is after, and the end of constitutional government? Does he want to be the Man on Horseback? So many minority causes flourish in England, with no seeming expectation of success and yet with no flagging of zeal or devotion, that a cause aimed at the destruction of Parliament—the one institution which the English will certainly cling to even if they move to Mars or all turn Mohammedan or go back to painting themselves blue—might very well be but the most extreme of these. Or is Sir Oswald mainly interested in protesting against the very evident growth of Red sentiment—not to say out-and-out Communism in England—in which case we at least will blame him but sparingly, though we wish he were a little less theatrical about it? Or, finally, is he just an anti-Semite on the loose, trying to kick up whatever dust he is able to in Whitechapel? Whatever the complete tale of his purposes, he always manages to stage a show that could not possibly be kept out of the papers. The demonstration of July 4 was evidently at least as violent as the one which preceded it a few months back. It evoked a real Communist counter-attack, beginning with the Red salute and ending with wild street fighting, broken heads and numerous arrests. It is no business of ours, of course, but we cannot help wondering—what has happened to the long and justly celebrated English sense of balance, responsibility, law and order? We have our own weaknesses along that line, but a performance like that over here would make the least easily scared among us fear greatly for the future of the country.

Recognizing the Unpleasant

PENNSYLVANIA has just become the first state in the Union to recognize officially the condition of unemployment new in the nation seven years ago. A law, effective July 1, abolishes 425 pre-Revolutionary local poor boards and sets up a new state Department of Public Assistance which will take over the administration of unemployment relief and also of blind pensions, old-age and mothers' assistance payments and practically all public welfare benefits and administration except for the care of dependent children. The ancient poor houses will be transformed into infirmaries, and the healthy inmates will in the future be cared for by home relief. The simplification of administrative structure alone will save at least $2,800,000 a year. It is also expected to permit a development of more intelligent and useful policy, on a long-range plan. The area of administration has been enlarged and this "attack on local initiative" has brought objections which always follow such a course of action, although the Pennsylvania press and the social service profession have apparently received the plan most favorably. Productive local initiative cannot be preserved and totalitarian centralization cannot be averted simply by the maintenance of local administration and local taxing authority. The functional element of a job must be considered as well as the geographical. By enlarging the area to a thoroughly practical extent, the ultimate and so often stifling centralization may often be avoided. But however it has done it, the Commonwealth of Pennsylvania deserves great credit for recognizing that unemployment is not a purely emergency problem but one which must be met as a definite characteristic of our current economic life. The federal govern-

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ment and the other states with difficult welfare loads could wisely follow suit.

"Layman's Balance"

THE FIRST thing the President said when he returned to Washington after the Independence Day week-end was that the government was going to cut its expenditures during the fiscal year just started, $400,000,000 below estimates. Last year the net deficit looked like $2,707,000,000 and this year it is hoped it will look like nothing. It looked larger than it was because much money went out of one pocket of the Treasury into another, where are kept reserve funds for old-age pensions, veterans' benefits and similar trusts. The saving will have to come by voluntary abstention from spending on the part of Cabinet officers and heads of independent agencies and not from funds appropriated for specific works by Congress. Offhand, this looks like a completely impossible job. If departmental administration has been so lax and extravagent as to waste $400,000,000 in the past on what can in any way be called extras, it would certainly not be the type of administration which could be cajoled by the President into voluntarily abstaining from spending that amount during this particular year. Either essential services will be cut and the public service thrown into something like chaos which would cost money later, or the budget won't be balanced in this manner. A real new policy of governmental income, such as cashing in on its industrial assets or taxing something like the British, or a serious new policy of governmental expenditures, such as leaving a large field of present federal activity, will be necessary to balance that astronomical budget. President Roosevelt apparently judges that national sentiment and economic conditions make any further relief cuts out of the question for the present.

Right Relationships

JUST a few days before a spectacular strike tied up trucks, forced taxicabs off the streets, caused the suspension of Philadelphia newspapers and threatened to paralyze industry in a city of two million population, the Board of Managers of the Philadelphia Federation of Churches issued a solemn warning against growing industrial ill-will. "We are troubled," the federation declared, "because of the increase in power of those forces which create suspicion and ill-will between social groups and nations, instead of confidence and cooperation. We are concerned over the arraignment and alignment of class against class in the industrial system, the growing insistence of our rights apart from the corresponding acceptance of obligations to the common good, and the seeming disappearance of the spirit of brotherhood in meeting social issues." We agree with the Board of Managers that clergy and laity alike should emphasize the responsibility for an attitude of justice and kindness on the part of both employer and employee. Right human relationships can only be based upon the right relationship with God on the part of all individuals.

The Disinherited

THE NATION'S recent cargo of crime news unhappily revives a question which never really sleeps—a question we have canvassed before this, and which it is only too likely we shall often canvass again. What are the reasons, material, psychological or spiritual, behind the sort of criminal act which no amount of repetition can make anything less than baffling and shocking to normal people? What causes the apparently growing list of suicides, especially youthful suicides, of deeds of perverse violence against adults, above all of crimes against children? We must remind ourselves, of course, that this is not the only age which has recorded such manifestations of human aberration and sin—that the facilities of publicity give us a perhaps enhanced sense of these deeds; just as it is certainly true that the unethical exploitation of deeds of "shock value" by some newspapers spread to the maximum the public sense of their quality. But making every allowance for the various enlargements of crime which are due to every sort of publicity, licit and illicit, it yet remains indisputable that these crimes are on the increase. And to us at least, one causal factor is equally indisputable—the waning of religion as a definite part of the social amalgam.

THE INDIVIDUAL may or may not have the moral and religious training which should aid him in remaining socially normal. But even when he does have it, if he is a moral weakling, or ridden by neurotic tendencies or powerful temptations, the failure of his group to give him support when he most needs it may be the determining factor in just such crimes as have recently occurred in New York and California. It is no mere meaningless coincidence that the modern large-scale rejection of religion should be just now represented by a second and third generation growing into adulthood. It takes about that length of time for an individual or a group to work out the leaven of religion completely. What remains is a personal or corporate character lacking an essential factor of moral structure, or organic cohesion: a character with abnormally low resistance to moral or psychological maladies. The current reawakening to religion will offer good moral insurance to those yet to be born. It does not directly touch the problem of those religiously disinherited two or three generations ago.

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THE NEW IRISH CONSTITUTION

By PADRAIC COLUM

THE NEW Irish Constitution is a voluminous document, filling fifty-seven pages of a booklet submitted to the electors for perusal, or two full pages of a New York newspaper. President de Valera, it is said, wrote it with very little assistance from his colleagues or from experts. This, to me, seems likely: more than any other document of the kind I have read it seems to have the impress of a single mind.

The ideal of that mind is a self-contained country developing along traditional lines. The ideal does not arise out of any present-day philosophy of "autarchy" such as Mussolini or Hitler has enacted. President de Valera is for "autarchy" because his mind is essentially a local one: he has no conceptions arising out of present-day philosophy, nor, it may be added, arising out of medieval philosophy. He sees the country, this document shows, not from a metropolis but from a village. Indeed, it would not be pushing an idea too far to say that he sees it from the deserted village of Oliver Goldsmith. I am not being merely imaginative when I mention a poem in connection with this social and political document. "The Deserted Village" was required reading in Irish schools and the impression that it made as poetry was reinforced by the evictions and clearances seen and heard of forty years ago. The following might be a legislator's comment on the verse of "The Deserted Village":

> That the ownership and control of the material resources of the community may be distributed amongst private individuals and the various classes as best to subserve the common good. That, especially, the operation of free competition shall not be allowed so to develop as to result in the concentration of the ownership or control of essential commodities in a few individuals to the common detriment.

Goldsmith's social philosophy derived from Berkeley. Most of us think of George Berkeley as the philosopher of immaterialism. But Berkeley was also the philosopher of eighteenth-century Irish "autarchy" and it was from the doctrine set forth in "The Querist" (1735) that the social philosophy of "The Deserted Village" derived. Possibly President de Valera has not read any of Berkeley's writings, but Berkeley's ideas can be found in the document he has drawn up.

> Whether the public aim in every well-governed state be not that each member, according to his just pretensions and industry, should have power? . . . Whether one may not be allowed to conceive and suppose a society, generation or nation of human creatures, clad in woollen cloths and stuffs, eating good bread and beef and poultry . . . and inhabiting decent homes . . . depending on no foreign imports for food or raiment? And whether such people ought much to be pitied? . . . Whether Ireland be not as well qualified for such state as any nation under the sun?

President de Valera, probably unwittingly, is writing the ideas of the philosophic bishop of the eighteenth century into the present-day Constitution. His inability to come out of the eighteenth century has caused much disappointment amongst certain of the Irish intelligentsia. There was a hope that the bold social policy of the encyclicals would be embodied in an Irish Constitution. Such has not been done. A strong advocate of the Constitution, Mr. Frank Pakenham, in an article in the Dublin *Independent* in which he speaks of it as "a classic document," has to say:

> Is it possible to suppose that a régime maintaining the spirit of the encyclicals could be set up in Ireland without infringing the Constitution? I very much doubt it.

There are articles in the Constitution that are decidedly objectionable. Professor Mary Hayden, with regard to the status of women that is proposed, writes in the *Independent:*

> What is proposed in the new Constitution is not a return to the Middle Ages. It is something quite different and much worse. . . . Under the proposed Constitution her opportunities of earning, her civil status, her whole position as a citizen, will depend on the judgment of, perhaps, a single Minister or a single State Department as to her "physical and moral capacity."

All women's organizations in the twenty-six counties have protested in like terms. The protest is provoked by Article 40 which says:

> All citizens shall, as human persons, be held equal before the law. This shall not be held to mean that the State shall not in its enactments have due regard to differences of capacity, physical and moral, and of social function.

Then there is the article which threatens the liberty of expression of opinion. One Dublin journal, when in spite of strong protest this was adopted, headed its comment "Freedom Farewell!" The article reads:

> The education of public opinion being, however, a matter of such grave import to the common good the State shall endeavor to ensure that organs of public opinion, such as the radio, the press, the cin-

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> ema, while preserving their rightful liberty of expression, shall not be used to undermine public order or morality or the authority of the State.

We know how very oppressive articles of this kind can be made. And the fact that President de Valera and his colleagues have fought stubbornly for their adoption shows that they contemplate making use of them.

But before I go on to what I consider the gravest defects of the new Constitution I should like to commend two articles which embody liberal principles. Proportional representation with its provision for minority representation is embodied in the Constitution. So is the referendum on all important national questions. Saluting the liberalism of these two articles I go on to what really troubles me in the document which has just been accepted by a slight majority of the electorate.

An issue of a New York paper of a month ago contained two items which illuminate conditions under which the Constitution was drafted. One was about the dynamiting of the statue of George II in Stephens's Green as a protest against Irish interest in the coronation; the other was about the increased influx of Irish people into Great Britain, an increase which drew a protest from an Anglican bishop and led to a question being asked in the British Parliament. The Irish immigration into Great Britain is now estimated at 30,000 annually, and includes not only domestic help, factory workers, bus drivers and the like, but professional and university-trained people. This means that Great Britain holds a large number of Irish hostages.

At present, in virtue of the fact that the Irish Free State is a member of the Commonwealth of British Nations the immigrants into Great Britain have common citizenship with the people they go amongst. But in the event of the Free State separating itself from Great Britain these residents would lose their citizenship, would be made aliens and would be liable to be sent back to the Free State. And the possibility of a return of hundreds of thousands of men and women into an industrially undeveloped country is one which no Irish government can contemplate without great unease. The makers or maker of the Constitution had to keep it in mind. And had to keep in mind, too, the temper of the organization that was concerned with the dynamiting of the statue —the Irish Republican organization.

With practised adroitness President de Valera deals with these compelling interests. Under the eyes of the Irish Republicans he places a document in which neither the crown nor the commonwealth is openly mentioned. Under the eyes of the British government he places a document in which no breach is made with the commonwealth nor the crown. But before discussing this aspect of the Constitution we have to take a look at a document that is a sort of preface to it, the enactment passed through the agency of President de Valera's party, the Executive Authority (External Relations) Act of 1936, which states:

> So long as Saorstat Eireann is associated with the following nations, that is to say, Australia, Canada, Great Britain, New Zealand and South Africa, and as long as the King recognized by those nations as the symbol of their cooperation continues to act on behalf of each of these nations (on the advice of the several governments thereof) for the purposes of the appointment of diplomatic and consular representatives and the conclusion of international agreements, the King so recognized may, and is hereby authorized to, act on behalf of Saorstat Eireann for the like purpose as and when advised by the Executive Council so to do.

That is to say, President de Valera's Ireland is to have relations with other countries through the British crown; externally then she is a dominion. And in the new Constitution the designation of the polity is carefully left vague. The country is not spoken of as a republic nor a dominion, but as a state. And this state's association with others is recognized in a way which means that President de Valera's Ireland stays a member of the British Commonwealth of Nations and acts through the crown in external affairs.

> The Irish nation hereby affirms its inalienable, indefeasible, and sovereign right to choose its own form of government, to determine its relations with other nations, and to develop its life, political, economic and cultural, in accordance with its own genius and traditions. . . . Eire is a sovereign, independent, democratic state. . . .

These statements have to be read in relation to what is in the document of December last, the document in which an Irish Assembly without any plea of duress recognized the British crown in external affairs, and in relation to the declaration of the Imperial Conference that the Dominions are

> autonomous communities . . . equal in status, in no way subordinate to one another in any aspect of their domestic or external affairs though united by common allegiance to the crown and freely associated as members of the British Commonwealth of Nations.

President de Valera has been careful not to name the head of the state—and a state has to have a head. Neither the President nor the Prime Minister is so designated. But the crown has been left intact, and the crown is where the head of the state is to be looked for.

This evasiveness on fundamental issues, this deliberate veiling of essential situations, is bound to create a bad moral atmosphere in the country. The Irish people either see through it or make up their minds that they do not want to see through it, and in either case the result is morally bad; it

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makes for either cynicism or pretence. After all, it should be the main purpose of legislators to make a people upright and self-reliant: a constitution that does other than this has the gravest possible defect.

The part of the document which has excited the greatest amount of interest is that which relates to the Presidency. The President is to be elected directly by the people to hold office for seven years; he will have a considerable salary and a palatial residence; he will have no executive function but will nominate the Prime Minister who in turn will nominate the members of the government; he will be head of the defense forces, and army officers will have their commissions from him; he will have his own Cabinet in the shape of a Council of State; he will be, although this is not stated, the depositary of the authority of the crown. The idea, evidently, is to give the people a figure who will symbolize national tradition and national aspiration and who will give leadership to the people. Personally I like the idea though I can see many difficulties in the way of realizing it. But how fortunate it would be if a man of the type of Michael Collins, with Celtic characteristics—attractiveness, tolerance, courage and power of work on many lines—could reach such an eminence!

And now what difference will the Constitution make to workaday Ireland? The illiberal parts will make a difference, I am afraid, for there are people who will be interested in making use of them. Otherwise I don't believe that there will be much of a change. And the reason why the Constitution will effect but little is that the time has not come for the promulgation of a new Constitution for Ireland. The time for constitution-making will be when the Northern counties signify their desire to enter an All-Ireland state. Then a new Constitution will be a necessity, and being a necessity, will take on reality. Perhaps when that time comes one particular article in the present document will be availed of. I refer to the Presidency. It might happen that the twenty-six counties would have a president who could make such appeal to Ulster Protestants that they would have him appointed Governor-general for Northern Ireland. If that came about Ireland would have a figure representing—with a Republican opposition, of course—the whole country, and the President's Council of State, now so unnecessary, could be expanded into an All-Ireland Council. It is worth recording that a member of a former Dail has written to Irish journals suggesting that a member of the British royal family be put forward as a candidate for these offices.

LEAVEN AT WORK

By EMMANUELA POLIMENI

CLAUDEL characterizes youth as being the age of heroism rather than the age of pleasure, and a sympathetic study of the many movements in Europe today directed toward a better social order confirms this judgment.

I would like to draw attention in this article to a particularly courageous crusade which is being waged in France by a group of young men determined not to accept the world as it is and yet utterly opposed to revolution except in its deepest spiritual sense. Through their review, *Esprit,* now in circulation about five years, and by means of a series of pamphlets stating their main ideas and positions regarding sociology, these young "reformers" are exerting a real influence in those circles which do not turn a deaf ear to the fundamental truths they expound. Inspired to a great extent by the writings of Charles Péguy and influenced also by the moral outlook of Maritain, Emmanuel Mounier, the founder and director of *Esprit,* is finding an ever-widening public and many of the points raised in his short manifestos are of universal interest.

Like Péguy, of whom he has copiously written, Mounier is mainly concerned with showing up the rampant evils of his day and proving that much of that which passes for order is but a cloak thrown over disorder. He traces the cause of most of the disorder to a loss of the true idea of human personality and it is for the spread of a Personalist society that he and his fellow workers are energetically striving.

Mounier maintains that extreme individualism has obscured the meaning of the term "community," and it is only through communities that "persons" develop. Collective tyrannies on the other hand have also destroyed the real community idea, so that it is only by the rediscovery of the spiritual significance of personality and community and of the relation they mutually bear one another that the evils of individualism and totalitarianism can be combated.

Mankind is being subjected to three species of enslavement: (1) The enslavement of body and soul to economic interests, so that the worker is denied the minimum conditions of material life necessary for the minimum of spiritual life. The root of this evil is the domination of money power which can be defined as the "temporal in its purest essence." (2) The inertia of mind re-

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sulting in what has been termed the bourgeois mentality keeps the personality in chains. The deep realities of love, of joy, of poverty and of suffering are avoided by means of what some moderns term "escapology." The bourgeois mind is satisfied with the appearance of order and studiously avoids what can upset the even tenure of life. (3) Another tyranny is the reign of falsehood, anonymous falsehood, which seeks to make every man its dupe. Spiritual values are exploited, caricatured and much of the responsibility is laid at the door of a somnolent or venal press.

To restore spiritual values to their full vigor is the task that Mounier and his collaborators have set themselves. Surely for such work nothing less is needed than heroic, consecrated manpower. Since civilization is but an "artificial order governed and created by man's intelligence and will" it is only by man's personal efforts and not by a policy of drift, that an order more comformable to man's whole nature can come into existence. Mounier deplores the blunting through habit of man's power of righteous indignation and he appeals to his readers to make use of this instrument of salvation, "our personal and dangerous loyalty to truth." Whilst excluding from criticism the intentions of the individual conscience, he does not hesitate to denounce those actions, words and signs under which the "established disorder" manifests itself. He asks for and welcomes all available evidence of spiritual deformation from whatever quarter it may proceed.

One of the dominant notes sounded in the *cahiers* or pamphlets which are circulated monthly, is the necessary distinction to be kept in mind between those forms of Christian culture or civilization which are essentially temporal and the eternal supernatural truths of Christianity itself.

Today, new forms are being liberated which, as Maritain has reminded us, can also serve eternal interests on earth. Fidelity to the eternal and mere conservatism are far from being identical. Mounier appeals for fellow workers imbued with the sense of the primacy of the spiritual to form what he terms a "pluralist collaboration."

We find in the world today that the wheat and cockle are more inextricably mingled than ever. "Christian" virtues and aspirations, practical schemes for social betterment are found in what we have liked to term the "enemy" camp. Compromise and cowardice are not absent from the Christian world. Who indeed but God can delimit His Kingdom? Pharisaism has wrought its ravages, naive ignorance has misled souls. Many of the world's toilers are justified in asking themselves whether Pilate's policy is not that of many who yet claim to be Christ's followers.

Avoiding therefore the false idealism of the Right and the Left, and the confusion between the natural and the supernatural orders, keeping strictly to a sphere where private judgment is allowed and error admitted, *Esprit* invites the fervent Catholic no less than his non-Christian brother to step up on a common platform.

Such collaboration, however, is far from being indiscriminate. Certain metaphysical truths must be shared, truths directed toward definite ends of action. A variety of voices is welcomed in this laboratory for research, but they are those proceeding from a certain human family living under the same moral climate. A totalitarian collaboration could only be possible between those holding identical religious and political views, and a liberal collaboration in which eclecticism is the rule and absolute truth denied provides no basis for definite or progressive work.

In this "pluralist" collaboration the Christian is not asked to compromise his faith, he is not required in the name of tolerance to abolish all barriers, eliminate all frontiers, make no mental distinction between a follower of Christ and a worldling. He is asked to humanize the City of God, not to naturalize it. But just because the Christian has access to spiritual regions ignored by many of his non-Christian associates, he has a bounden duty to utilize his spiritual riches in the common fund. His belief in an Absolute does not give him the right to simplify the relative complexities of concrete human problems. No pseudo-theological considerations, no pious rhetoric can replace the technical knowledge required to deal with such problems. The Christian is none the less competent because he more clearly than others can realize that only an interior and spiritual revolution will ultimately give men happiness.

On the other hand the non-Christian must feel fully assured that while cooperating with one who affirms transcendental values and an ultimate spiritual tribunal, he will not be victimized by any sort of spiritual imperialism. He must feel that he can freely contribute his share in the work without any lowering of self-respect and this will awaken in him an eagerness to add to his riches from sources hitherto unfamiliar.

Denunciation of social and moral wrongs and a purely academic attitude are far from being the objective of the crusade undertaken by *Esprit*. Already practical schemes of reconstruction are being considered by its contributors, and the greatest emphasis is laid on the use of unsullied weapons and on scrupulous discernment regarding means and methods. The world, it is recognized, cannot be changed from one day to the next, but that is no reason for not attempting to bring about a change for the day after the next.

To unite prudence with courage, to be bold without temerity, to be faithful to eternal principles whilst working to relieve the distress of the times—such are the paradoxes that lurk in all the human problems this generation is invited to tackle.

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SHARE THE PROFITS

By JOSEPH F. THORNING

IT IS one of my most vivid recollections how one dull afternoon at Oxford was illuminated by a limpid phrase from the lips of Francis de Zulueta, regius professor of civil law at that venerable university. He was walking along Port Meadow, just beyond the confines of the college town, when he expressed his surprise at the inconsistency of a few so-called liberal professors who were trying to circulate a petition at Oxford and Cambridge in favor of academic liberty in Italy and Germany.

"I'd be delighted to sign," declared the Oxonian, "provided these paladins of freedom would set up some standards of truth and provided they would make their canons of criticism universal. In all this matter of liberty it's well to remember the importance of being right."

This is an apothegm of wide application and at a time when the air is ringing with denunciations of Communism it is just as well to remember the importance of *doing* right.

From 1929 to 1936, Catholic economists and sociologists were never tired of pointing out that the worst effects of the depression might have been avoided had the big industrialists and employers paid out as much in increased wages as they had disbursed in the form of stock split-ups, larger dividends, bonuses and top-heavy salaries in the higher brackets. In other words, our Christian critics intimated that the battle should have been engaged with the depression as early as 1920. Private fortunes were accumulated, for example, in the automobile industry from 1920 to 1929, but there was no proportionate increase in the savings accounts of rank-and-file workers who thronged the Detroit district. Some few, to be sure, managed to put aside a competence, but they were the exception rather than the rule, while throughout the decade fresh supplies of cheap labor from the farms were pouring into the assembling rooms of Ford and General Motors to swell the profits of those engaged in the direction of mass production.

This spring, reports on industrial activity, earnings and dividends indicated that we were about to enter another cycle of accelerated production, trade expansion and corporate prosperity. The cold statistics do not lie. In September, 1936, quarter earnings of 172 companies in all branches of industry showed combined net profits of $226,353,400, an advance of 55.6 percent over the $145,384,383 earned in the third quarter of 1935. Twelve steel companies, for example, reported for the quarter net income of $23,394,473 against only $2,085,794 last year. Directors of Bethlehem Steel Corporation, meeting in New York on October 29, 1936, declared regular dividends on both preferred stocks and reported the highest third quarter net income since 1929. Mr. Eugene G. Grace, storm center of many a labor controversy, stated that orders on hand would support a 75 percent of capacity production. When asked about wages, he replied: "We have been studying the matter with employees for some time. We have not arrived at any conclusion."

Fortunately, some companies have been able to reach definite conclusions on this important subject. Their officers do not want a repetition of the 1929 debacle. The directors of Carnegie-Illinois Steel Corporation, for example, inaugurated a program of higher wages that, it was expected, would be emulated by the entire industry. Many capitalists are beginning to realize that there is no better cushion for cyclical recessions in trade than a high measure of purchasing power in the hands of consumers. Since workers are the principal consumers, it follows that they should be given the first opportunity to build up buying capacity.

The idea of a dividend for labor is gaining ground. The plan has been in successful operation in some of the big rubber plants of Ohio. Most enlightened social thinkers are familiar with the profit-sharing principle of Ryan-Callahan inaugurated many years ago in the Louisville Paint and Varnish Company. It is heartening to hear that laborers in this concern are once more sharing in the prosperity of the company after a temporary lapse in the operation of the plan due to general economic conditions. Out on the West Coast at Portland, Oregon, the Jantzen Knitting Mills announced that henceforth workers would receive a dividend or share in the profits in proportion to the amount of their annual wage. In many instances this will add $500 each year to the laborer's income.

Another heartening recognition of the principle of profit-sharing was afforded by the Eastman Kodak Company of Rochester, New York. On November 11, 1936, a wage dividend of $2,220,000 was declared over and above an extra stock dividend for the stockholders aggregating $1,688,000. The wage dividend, it may be noted, is $1,000,000 larger than that paid out in 1936 and was payable on March 1, 1937, to each employee who had completed five years' service in the company. The share for each worker was to be computed on the basis of his average wage per

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week during the five-year period. No wonder that Dr. Edmund A. Walsh declares that "the day on which 'Labor Shares' become universally and voluntarily adopted in the constitution of American industry will mark the end of Communism's advances."

In New York employees of the Sachs Quality Furniture Company with eighteen months' service or more participated in a profit-sharing fund of $25,000 for 1936, according to Mr. Israel Sachs, president. The company has distributed $65,000 in three years under the plan. A health benefit program is to supplement the company's group insurance.

Another plan that has proved its usefulness over a period of years is that of the Endicott Johnson Shoe Corporation. The employees of the twenty-nine factories of this company have built themselves an industrial paradise in three towns along the Susquehanna River between Binghamton and Endicott, New York. Health and happiness for the workers are objectives ever before the minds of the managers. Every shop employee has free access to Mr. George F. Johnson, whether it be to air a grievance or to suggest a technical gadget which may step up production. There is very little seasonal unemployment because the year's output is planned to keep everybody busy without overtime in the rush periods.

Why have these magnificent results been made possible? The basic feature of the plan is an automatic division of profits between bonuses for the employees and dividends for the stockholders. With good reason Dr. Henry Goddard Leach, editor of the *Forum,* quotes a Russian tanner in the plant who was once asked what he thought of George F. Johnson. The worker replied: "He is our friend. He gives good pay, but you must work for it. You see, he is doing for the people what the Soviets think they are going to do."

Wage earners, whether they toil with their hands in a factory or are members of the white-collar class, have a veritable passion for security in these days of chaos and swift change. It is an understandable desire. It is a need which can be better satisfied by enlightened cooperation between the employer and the employee than by the harsh, bureaucratic methods of governmental autocracy. Who imagines that the prospective beneficiaries of the Federal Social Security Act would not in each instance have preferred an opportunity to build up their own unemployment and old age reserves by prudent investment of a labor dividend? The worker realizes that this federal legislation is merely a scheme of compulsory saving, whereas his crying need is a share of the profits of industry which would make it possible for him to have something to save.

Finally, is there not reason to believe that the most effective preventive of the sit-down strikes that are paralyzing many industrial districts would be the inauguration of a large-scale program of profit-sharing? Is there a single "sit-down" group in the country that would resist the appeal of this means of pacific settlement?

There is no more vigorous champion of the system of profit-sharing in industry than our present Holy Father, Pius XI. In "Quadragesimo Anno" he insists that the common good requires that the laborer "attain to the possession of a certain modest fortune." Furthermore, he urges that "the wage-contract should, when possible, be modified somewhat by a contract of partnership, as is already being tried in various ways to the no small gain both of the wage earners and of the employers. In this way wage earners are made sharers in some sort in the ownership, or the management, or the profits."

This is clear and unmistakable teaching. The industrialist could not produce or market his product without the worker any more than the worker could manufacture in mass production style without invested capital. Consequently, the manufacture of the article is a common enterprise; the product is a joint product. There is no reason why "the cream of the crop" should be monopolized by the manufacturer or the corporation. Why should a vast surplus be amassed for the "contingencies of business, depreciation and reserve," when no provision, or extremely inadequate provision, is made for the wear and tear on human energies and the equally formidable contingencies of unemployment, sickness, accident and old age? In 1931, Pius XI, echoing the words of Leo XIII, called for genuine profit-sharing in industry; he is on record in favor of a dividend for labor. And he added that the partnership ideal is the most effective manner in which to deal with communistic agitation.

In short, Pius XI would have the Christian peoples of the world resort to revolution in order to combat revolution. The revolution which His Holiness recommends would be peaceful, friendly and godly. It would safeguard the true interests of both capital and labor. No one can claim that there has been more than a scattered, half-hearted effort made to put these pontifical recommendations into effect. How many laborers are owners, or managers, or profit-sharers? Does anyone contend that the labor dividend is voted as regularly as the dividend on the common stock of General Motors, or the preferred shares of U. S. Steel? Until our financial pages report the disbursement of dividends for the millions who toil in the mines, factories, oil fields, steel and textile mills we shall continue to fail in the real drive against Marx, Stalin and the Communist party throughout the world.

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UNCONSCIOUS POETS

By AMANDA BENJAMIN HALL

THERE is assuredly nothing new in the observation that children are the true and unconscious poets. For many years, prior to becoming a parent, I had been hearing that somewhat platitudinous saying, and always I had concurred for no better reason than that I wished to believe it. Since I have been privy to the unfolding intellect of a boy between the ages of five and ten, proofs of the verity of this statement have been brought home to me beyond all flimsy evidences of hearsay.

Please do not mistake my meaning. When I say that children are the true and unconscious poets, I am not speaking of such exceptional children as were Hilda Conkling and Nathalia Crane—rather of children of average mentality and attainments, who are not creative save in the sense that all young animals are creative. And when I speak of poetry, I do not refer to poetry in its official guise. Rather, I am thinking of language used with fresh and vivid connotation, the graphic term, the new-minted image so startling to grown-up ears.

"How would you like your father to grow old and wear a long white beard?" the child is asked. He might readily reply, "I want him to stay young!" Instead, with engaging point of view, he answers, "I want him to look newer."

One hesitates to offer examples gleaned from one's own offspring lest one be classed with those doting parents (God spare their listeners!) who are so fond of retailing Willy's bright remarks. But, as it will readily be deduced that I have derived greatly from this handy source, some quotations may be in order. This young son of mine, contradictory as it may sound, has shown little interest in poetry. He enjoys a rhyme but he seldom attempts to make one. And his very boyishness, his fierce desire to conform to the general pattern, would militate against any deliberate prettiness of speech. It goes without saying that in coining a word or phrase he has never evalued it as might the artist. Children, thank Heaven, are not made that way. Rather, those endearing oddities of expression which my memory has treasured like so many polished stones, have fallen from his lips with utter artlessness, and have been pithy and droll more often than lyrical in their effect. Yet at times they have partaken of that quality too.

At the age of five, having blundered into a bees' nest and been put to rout by the angry bees, he gave us this succinct account of it: "When they began stinging me, I left. I wasn't going to stay there and help them make honey."

Robert Frost, in one of his talks about poetry, spoke of this amazing gift for picturization which is the peculiar property of children, and he gave us a child's description of the flight of the swallow: "It looks as if the arrow has made off with the bow!" My own child summoned me one day with the eager, "Come quick, there's a little piece of wind caught on the end of the porch." With which aid to the inner eye, I could almost see it whipping and fluttering. In his phraseology custard pies are "too marshy." He has spoken of "a fisty-looking man who passed the gate," of sharp cries as "three-cornered sounds," and when once, in fun, I told him some preposterous yarn, he refused credence, saying that it seemed to him "too thin in the middle."

And there is evidence of a self-analysis which I have observed more than once, an Alice in Wonderland turn of mind that in an adult might pass for wit. "Are you crying?" I asked him in the midst of noisy lamentation, and he ceased long enough to say, "I'm just getting started!"

Another child of my acquaintance made what I consider to have been a first-rate *mot* upon being shown her new-born sister. Having built up in her mind the picture of a heavenly visitant of surpassing beauty, she gazed with the keenest disappointment upon the red and wrinkled object she had been asked to admire. Bravely blinking back the tears, she commented, "Well, she is not very elaborate!"

And so, not frequently perhaps, but not infrequently either, appears the telling word uttered with the accent of authority. A fly is caught in a spider web and before the wide eyes of the boy the familiar, the terrible drama, is enacted. Later he gives breathless account of it, step by step, up to the point where the spider pounces upon its helpless prey. "And what did the fly do then?" I inquire, unable to bear the awfulness of it. "The fly fainted!" is his prompt rejoinder.

It is my belief that the child-mind which is capable of observing with any nicety is likewise capable of a profound interpretation. On a luminous morning, after heavy rainfall, we walk to school along the street and see a row of drab, uninteresting houses reflected in the great puddles of water that fill the depressions of the pavement. But (*mirabile dictu!*) the houses are no longer mean: mirrored in the clear pools, they have taken on new life and beauty. He exclaims over the reflections, crying: "See the houses down there, looking even better than the real ones—like houses in heaven."

I might have nibbled my pencil half a day and thought of nothing half so graphic.

The Shepherd

I am the herd, He saith,
  And I the door.
Where the lamb entereth
  I go before.

That path is never shut;
  By me they find
Sheepfold or pasture but
  I am their hind

Who checks the wolf's leap . . . my
  Wan flesh the scarred
Impregnable way whereby
  He is debarred.

ELEANOR GLENN WALLIS.

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Seven Days' Survey

The Church.—The second annual conference of the Laywomen's Retreat Movement, held in Boston, July 3 and 4, was attended by 1,000 persons from the United States and Canada. Reverend James M. Gillis, C.S.P., told the delegates that, "we who make retreats are not therefore to be classed with 'Escapologists.' We are not running away from life. We absent ourselves occasionally from the ordinary walks of this world . . . to hear the whisper of the Spirit that cannot be caught by those whose hearing is dulled with all the clatter of this noisy, blatant civilization." * * * Father Anselm Francis of the Society of the Atonement of Garrison, N. Y., has announced that the "Ave Maria Hour," now beginning its third year, is broadcast over 146 radio stations in 45 states. The society has prepared forty lives of the saints for electrical transcription broadcasts or local use. * * * The revision of the Vulgate Bible now in process is being carried on by twenty Benedictine monks working under an abbot. The fourth volume of the new edition is expected in 1938, the entire work to be completed by 1952. * * * The Sisters of the Holy Sepulchre at Turnhout, Belgium, have translated the Roman Breviary into Flemish, to enable the laity to say the Divine Office. * * * Monsignor John A. Ryan, director of the N.C.W.C. Social Action Department, has been named chairman of the National Housing Conference of thirty civic, labor and industrial leaders. * * * The bicentennial of the canonization of Saint Vincent de Paul (1576-1660), the great apostle of charity, is now being observed throughout the world. * * * A Catholic Union of Unemployed was recently organized at Regina, Saskatchewan, Canada, when 125 representatives of the various parishes of the city met to draw up a program. * * * Following a demonstration honoring Our Lady of Guadalupe before the municipal president of Atoyac, Vera Cruz, Mexico, Catholic worship was held in the local church without interference from the authorities.

The Nation.—Legislation for agriculture, apparently side-tracked some time ago, came again to the fore. The President is pushing the ever-normal granary and soil conservation plans. Tenancy bills passed both Houses and are now in conference. The House bill provides liberal loans to tenants for the direct purchase of farms. The Senate proposes federal purchase of land and resale to tenants. The latter method is believed to give more opportunity for reforms in land usage and land and farming finance. * * * The United States is the greatest road builder in history, the Bureau of Public Roads having allocated more than $2,000,000,000 since 1931, chiefly from relief funds. Even at that, less than 10 percent of the 3,000,000 miles of highway in the country is now in the primary road system, while 2,000,000 miles lack any improvement and 400,000 miles are only "partially improved." * * * The Federal Trade Commission issued complaints against the Cement Institute, an organization of 75 cement companies which produce over 95 percent of the cement made in this country, charging it with maintaining prices illegally, retarding recovery, adding to taxation and impairing the effectiveness of emergency legislation. The old "basing point" system is being used, the commission stated. * * * In the manufacturing industries covered by the regular monthly survey of the National Industrial Conference Board, payrolls have risen 37.9 percent since May, 1936, and are now 2.4 percent above the 1929 level. "Real weekly earnings, representing actual earnings adjusted in accordance with changes in the cost of living, were 12.1 percent higher in May of this year than in 1929, and 9.5 percent higher than last year" * * * The Amateur Athletic Union of the United States for the first time in history declined to permit a track and field team to compete in a foreign country when it declined an invitation from Nazi Germany.

The Wide World.—Nationalist troops advanced along the Bilbao-Santander road by way of Castro Urdiales and occupied thirteen positions formerly held by the defending army. Answering Foreign Secretary Anthony Eden's statement that the British government was determined that the territorial integrity of Spain should be maintained, General Franco addressed a note to foreign powers which asserted that nations favoring the Valencia government "should not be surprised if our international and economic policy closed our doors to those who showed their enmity to us in our need." A strict censorship prevailed in Madrid, dispatches containing nothing but War Ministry communiqués. * * * Reverend Martin Niemoeller, Protestant leader and outspoken Nazi critic, was jailed by the secret police and must stand trial. It is estimated that Germany's wheat and rye harvests this year will fall some 15 percent below the average annual production and 9 or 10 percent below last year's mediocre crops. * * * The British government prepared to announce a drastic change of policy toward Palestine. The proposals provide for the creation of an independent Jewish State along the Mediterranean coast, and an independent Arab State inland with access to the sea. Jerusalem, Bethlehem and Nazareth will remain permanently under the British mandate. The government has concentrated 15,000 troops in the area to put down whatever disturbances arise between now and the time the new nations in the Holy Land come into being. * * * As a token of the growing friendship between the two countries, the Polish and Rumanian diplomatic missions in Bucharest and Warsaw respectively will be raised to the status of embassies.

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Court Amendment. — The Robinson-Logan-Hatch-Ashurst amendment to the President's Supreme Court Reorganization plan was proposed with suddenness and

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vigor, July 6. Senator Robinson of Arkansas, Senate majority leader, and Senator Hatch of New Mexico were the chief spokesmen for the bill on the opening day. They trotted out many familiar arguments, such as the claim that the Court has encroached upon the sphere of the legislators and decided cases on the grounds of wise public policy rather than of constitutional law, the difficulty of securing constitutional amendments, the advisability of bringing new blood to that august body, etc. Senator Wheeler of Montana, leader of the opposition, dubbed these arguments so much camouflage and said that the real issue had been recently stated by Joseph B. Keenan, Assistant Attorney-General, speaking at Tulsa, Okla., in the phrase, "Six men we can trust." The new plan would not apply to the Chief Justice. If passed, Mr. Roosevelt could appoint, in addition to a successor to Judge Van Devanter, one new justice now and another right after the first of the year, when the important decisions of the next Court session are expected to be rendered. Thirty-five or forty Senators are said to form a somewhat weakening opposition, with the most strenuous filibustering the only hope of staving off this compromise. There is also talk of twenty-four-hour sessions to break the filibuster and an amendment providing that this would not apply to the present members of the Court, to ease its passage.

Ocean Flights.—Over the Pacific something went wrong and Amelia Earhart and Frederick J. Noonan failed to reach their objective, Howland Island, after a pioneering flight from New Guinea. Uncertain radio messages confused as much as helped searchers who immediately set out to find their ship. Within five days, over 4,000 men on boats were sweeping the sea and examining the hundreds of islands in the vicinity where they probably came down. British and Japanese ships were helping the numerous American Navy vessels which had joined in the search. The first scheduled Atlantic air passages were perfectly successful. The Caledonia of the Imperial Airways crossed on the rhumb line from the River Shannon to Newfoundland without incident in 15 hours, 9 minutes. Captain Wilcockson, who was in charge, reported adverse winds and rather bad weather, but he negotiated the 1,994-mile course at an average speed of 132 miles per hour and landed with enough extra fuel to take him 900 miles further. The Imperial route continues from Newfoundland to Montreal and then down the Hudson to New York. At the same time as this flight, Captain Harold E. Gray commanded the Pan American Clipper III over the eastward course, taking the Great Circle route over the Atlantic and flying at an altitude of 10,000 to 12,000 feet. His time was 12 hours, 39 minutes, and his average speed 160.1 miles per hour, the plane receiving an average 20 miles per hour wind assistance. He landed with enough gasoline left to carry on another 2,000 miles. The crews of both cooperating airlines avoided lengthy receptions and spent the day after arrival in their rooms working out the data obtained on their crossings. The planes in the air keep their courses by regular navigation methods and by using radio direction finders. The Clipper got bearings from nine steamers on its flight, although the sea lanes were considered almost empty during the time. After numerous test flights the two companies will establish regular passenger and mail service between New York and Southampton.

Steel Etc.—Although "the law" was furnishing some sort of a cleaning-up process in the labor situation, the strike wave was hardly on an ebb. In Johnstown, Pa., the S.W.O.C. withdrew its pickets and prepared to press for an election in the Cambria plant of the Bethlehem Steel Company. In Cleveland, National Guardsmen afforded protection while Republic Steel drew 3,000 more non-strikers into its mills. The Inland Steel Company, having signed an indirect agreement with the S.W.O.C. through the Governor of Indiana, proceeded to run its plants while fighting in the courts and before the Labor Relations Board. The clergymen of Indiana Harbor wrote the Governor asking for troop protection and declaring that their ballot showed a large majority of Youngstown's employees in the neighborhood wanted to go back to work. The company made the statement: "We have not signed antyhing and are not signing anything with anybody." The S.W.O.C. replied: "Well, the strike's still on. We'll increase the pickets until they sign. I don't believe Youngstown or any other company is big enough to flout the law of Indiana and of the United States." In Youngstown, Ohio, 200 men were indicted for rioting while they were trying to keep struck plants shut. In Michigan, the Ford Company was still an embattled empire. Felony warrants were issued against the company and against fourteen employees in connection with the beating of C.I.O. organizers on May 26. Philadelphia experienced a fifteen-hour general "holiday" on July 3, when a C.I.O.-A. F. of L. battle for control of bakery truckers broke wide open. An election of July 6 proved the A. F. of L. had more adherents among the truckers. Various government officials, but not the President, entered the fray during the week. Governor Earle of Pennsylvania told a Fourth of July audience in Johnstown: "You don't need violence when you have Roosevelt, a liberal Congress and a Governor like me." Secretary of Labor Perkins made a clear statement in opposition to sit-down strikes.

Non-Catholic Religious Activities.—With more than 200 American churchmen participating, the second World Conference on Church, State and Community sponsored by the Universal Christian Council, got under way at Oxford on July 12, with an official welcome from the Chancellor of Oxford University and an opening address by the Archbishop of Canterbury. Over 800 churchmen, officially representing more than 100 Christian denominations and Eastern Orthodox communions, will participate in the conference. * * * Clinical experience—work in hospitals, psychiatric wards, jails and reformatories, municipal courts, domestic relations courts, juvenile delinquency and social case work—will be required of students at the Philadelphia Divinity School under a new plan of theological education which will be set in operation this fall. The plan is designed to better integrate

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academic training with day-by-day parish work, and to answer the criticism that preparation for the ministry has been too exclusively academic without sufficient regard to a practical and devotional preparation. Evolved after a three-year circularization of clergy and laymen, the new plan will be the first of the kind and scope in America. * * * Dr. Ivan Lee Holt, minister of St. John's Methodist Episcopal Church in St. Louis and president of the Federal Council of Churches during 1935-1936, has been appointed chairman of the Federal Council's new commission for the study of Christian unity. The new commission is largely the result of Dr. Holt's presidential address delivered at the biennial meeting of the Federal Council at Asbury Park last December.

Legion of Mary.—Another milestone in the history of this militant Catholic Action organization was marked recently by the annual hosting of 2,500 active Legionaries —the largest number yet assembled—in the beautiful Carmelite Church, Whitefriar Street, Dublin. Organized sixteen years ago, the Legion started with the simplest of all works—the visitation of the poor women in the Dublin Union Hospital. Since that time it has set its hand to a great variety of undertakings, emphasis being placed upon the special needs of each individual diocese. In Glasgow, approximately 6,500 pamphlets were sold in one year from a mobile book-barrow. In Liverpool, the problems to be tackled have been grouped under three headings: leakage, conversions, economic and social reform. In Chicago, two Czechoslovakian branches have been established and it is hoped to start a Polish one. In New York City, a branch with white and Negro members has been established and is proving very successful. In New Zealand the Legion conducts correspondence courses in Christian doctrine. Canadian Legionaries are organizing a series of lay retreats for the summer months. In Africa a search is made for lapsed or careless Catholics, recent converts are instructed, jails are visited. The first branch in China has just been started in the cathedral parish of Han Yang. It consists of thirteen native men who will work through the Christian population with the object of stimulating attendance at Sunday Mass.

Flood Compacts.—New Hampshire has just ratified two interstate flood control compacts, previously passed by her New England neighbors, which set up control commissions for the Connecticut River and Merrimack River valleys. In accordance with national flood control laws, Congress will now approve the compacts and appropriate funds for construction work. The cost of land, easements and right-of-ways is borne by the states. The Connecticut River Flood Control Commission will have three members from Massachusetts, Connecticut, Vermont and New Hampshire. Massachusetts will bear 50 percent of state expenses, estimated at $2,700,000; Connecticut, 40 percent; and the other two, 5 percent each. Two reservoirs will be built in Massachusetts, three in Vermont and three in New Hampshire. These will be used for flood control, water conservation and stream regulation, and in some instances, at the option of the states where the reservoirs will lie, for power development, and some of them also for recreation. The Merrimack compact is between Massachusetts and New Hampshire alone. They will share the expense for land on an equal basis. This is expected to be $2,285,000, and the total expense of the project will run to about $7,500,000. Two years ago New Hampshire passed a law designed to make downstream communities benefiting from such work contribute on a fair basis to operating costs. These New England efforts will be watched closely as trail blazers in interstate conservation work, and they are expected to prevent floods similar to those that devastated both valleys in 1927 and 1936.

Jamboree.—The National Jamboree of the Boy Scouts of America at Washington, D. C., was attended by 26,000 scouts from the forty-eight states and twenty-five foreign countries. With tents pitched over an area of 350 acres, as many as 50,000 visitors a day have visited their huge camp at the base of the Washington Monument. Upon their arrival they were greeted by a message from the President, read by Attorney-General Cummings, which said, "I firmly believe that few influences are more helpful in teaching self-reliance than is the influence which surrounds the youngsters enrolled in the Boy Scouts. . . . I like to think that the ideals of Scouting are not simply ideals for boys. Honor, honesty, straightforward dealing and a spirit of helpfulness toward others are ideal for men. . . ." A solemn pontifical field Mass was celebrated at an open-air altar in the shadow of the Washington Monument and Archbishop Francis J. L. Beckman of Dubuque urged the 3,500 Catholic scouts attending to be true to the Scout ideals of loyalty to God and country. A message from Pope Pius conveyed the Apostolic Blessing on the Catholic Committee on Scouting, headed by Bishop Francis C. Kelley of Oklahoma, and all who participated in the Jamboree Mass. Throughout the conclave at Washington, Mass was celebrated at the encampment daily. Two of the delegates to the jamboree had walked from their native Venezuela, a distance of 10,000 miles through mountains and jungles, to attend; they wore out twelve pairs of shoes on the way. At the end of this month the international jamboree, which is held every four years, takes place in Holland with 30,000 delegates from thirty-six nations already registered.

Destitute Mothers.—The Guild of the Infant Saviour has an up-to-the-minute nursery and accommodations for destitute mothers and mothers-to-be, located at 225 East 52nd Street, New York City. Graduates nurses are on duty night and day to provide for the large family of babies cared for. Deserted young mothers may come in their sixth month of pregnancy and, if necessary, remain until their babies are three months old. Workers trained in social adjustment give sympathetic guidance to these young mothers and help them map out a course for the future. Often this leads to employment so they may adequately provide for themselves and their little ones when the time comes to leave. The Guild is supported solely by voluntary contributions.

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The Play and Screen

The Players of the Year

ASIDE from the Maxwell Anderson dramas and the Shakespearean revivals the season just past has been more notable for its players than its plays, and this despite the fact that the maw of Hollywood is always agape to gulp down acting talent. In fact the acting on Broadway has been of an extraordinarily high order. First of course there was the revelation of Maurice Evans, as Napoleon, and later as Richard II, the latter being one of the greatest Shakespearean performances ever seen on the New York stage. Then there was the interesting Hamlet of John Gielgud, a Hamlet of remarkable intellectual quality, if lacking in warmth; and the dominant Bolingbroke of Ian Keith, a performance which placed this American actor in the place his talents warrant; and the brilliant Iago of Brian Ahern. Other actors who stood out in the classic repertory were Orson Welles as Doctor Faustus; Ruth Gordon as Mrs. Pinchwife, a perfect performance of artificial comedy; Percy Warum as Pinchwife; and Roger Livesey as Mr. Horner. Of the other English actors Emlyn Williams's impersonation of the psychopathic murderer in "Night Must Fall" was remarkable for its synthesis of horror and humor; Cecil Humphries's distinguished picture of the Commissar in "Tovarich" made a scene of hokum almost real; Sir Cedric Hardwicke in "Promise" gave a portrait of a Parisian not unworthy of Lucien Guitry; and Leo G. Carroll in "Storm over Patsy" as the bored Scottish judge, added another to his gallery of memorable humoristic creations. On the distaff side of the English performers Gertrude Lawrence in the nine Noel Coward one-act plays showed a variety of creations which placed her among the very first actresses of the stage.

Of the lesser-known Americans who bid fair to become very well known indeed were Jessie Royce Landis, who in "Love from a Stranger" proved herself an emotional actress of a high order; Constance Cummings, whose "Young Mrs. Conti" was also memorable for its emotional power; John Halliday, who in "Tovarich" put himself into the first rank; Mildred Natwick, who as the servant in "Love from a Stranger" and as Prossy in "Candida" showed that she is as effective in young parts as in old; Margaret Sullavan and Onslow Stevens, both admirable in "Stage Door"; and José Ferrer, who in "Brother Rat" displayed a personality which ought to carry him far.

Of the actors and actresses even less well known, words of praise should go to Kate Warriner for her performance in "Black Limelight"; Charita Bauer, who in "The Women" proved herself a child actress of charm and poignancy of feeling; Joseph Holland, a masculine and dominant figure as the Archduke John in "The Masque of Kings"; Louis Polan, sinister and powerful as the captain of the Chain Gang in "Hymn to the Rising Sun"; and Katherine Locke, who proved in "Having a Wonderful Time" that she may be a new Helen Hayes.

Then, of course, there were the better-known stars such as Tallulah Bankhead, making "Reflected Glory" appear really interesting through her personality and technical skill; Nazimova, a Hedda Gabler of sinister power; Burgess Meredith, whose acting in "High Tor" was the finest he has yet shown; Dudley Digges, the Emperor Franz Joseph in his habit as he lived in "The Masque of Kings"; and last, but of course not least, Katharine Cornell returning to her glowing Candida.

In short, whatever we may think of the failure of the dramatists the players did not fail us. Hollywood is indeed a heavy drain upon our talent, and the fact that despite this drain the acting on the Broadway stage has never been better than it was last season speaks volumes for the talent in the English-speaking theatre. What a pity that with all this talent we should not have a national theatre in the sense such a theatre exists in France and once existed in Germany, a theatre endowed by the government, not as a relief measure, but as an artistic contribution. If there existed such a theatre what acting we would see!

GRENVILLE VERNON.

King Solomon's Mines

GAUMONT-BRITISH PICTURES, of London, have given Sir Rider Haggard's famous story a spectacular production, establishing one of the largest locations in recent motion picture history in Natal, South Africa, where authentic outdoor scenes were photographed over great expanses of African wilds and deserts. In this connection their effort certainly is noteworthy. But, for all of the highly commendable pictorial efforts, there is a sad lack of histrionics, with Sir Cedric Hardwicke, Roland Young, Paul Robeson, Anna Lee and John Loder contributing little or nothing to the play, possibly excepting Robeson.

"King Solomon's Mines" describes the adventures of three travelers in search of fabulous treasures in the diamond mines named for the old biblical king, but the effectiveness of the description comes from the camera alone. The story values and dialogue are distinctly inferior, on a level with the acting, their mediocrity getting balance only by the intriguing display of witchcraft and primitive warfare indulged in by thousands upon thousands of giant colored native spearsmen, in painted and black-feathered regalia, and by the sweeping expanses of African veldt and mountain done in the manner of the spectacle.

Events speak more eloquently than words in this instance, particularly when a grim portrayal is made of a ceremony of native sacrifice, with a gnarled and wrinkled witch smelling out victims from the huge-circled tribe; and when the British travelers, in the grip of the sadistic black tribe chieftain, take advantage of an eclipse to pretend that they can darken the sun, proving that they really are "white gods" and should be fearfully accepted at that valuation, a conviction which spares their lives and gives them an entry to the diamond mines. The production is a technical achievement, if not a large artistic event.

JAMES P. CUNNINGHAM.

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Communications

THE SECOND MR. CHESTERTON

Staten Island, N. Y.

TO the Editor: In his scholarly and well-thought-out article, "The Second Mr. Chesterton" (THE COMMONWEAL, May 28), Mr. O'Connor quotes Mr. H. A. Frommelt, who states: we "permit American labor to be led by erroneous and ill-advised leaders into their present sorry state where the employment of such a weapon as the sit-down strike is necessary." From this, I conclude that Mr. O'Connor is in agreement with Mr. Frommelt. In other words, the employer group in this country is completely absolved from any responsibility for the sit-down strike.

In agreeing to Mr. Frommelt's conclusion, Mr. O'Connor overlooks many salient facts:

First. The employer group staged the first sit-down when it refused to abide by an existing federal law, the Wagner Labor Act. When employees attempted to organize under this federal law, employers discriminated against and coerced employees at every attempt to unionize.

Second. Notwithstanding that a federal law providing for collective bargaining existed, the Senate Civil Liberties Committee brought out figures showing certain automobile concerns spending $200,000 to $300,000 per year to maintain a vast espionage system to thwart unionism. What would be the natural reaction to such intimidation and coercion when an opportunity, such as the Wagner Act, presented itself?

Third. What about the moral responsibility of the employer to recognize a law permitting the employee to organize and bargain collectively. As Senator Wagner has stated, "The sit-down has been provoked by the long-standing ruthless tactics of a few great corporations who have hamstrung the National Labor Relations Board by invoking injunctions in the courts, which they have a perfect legal right to do; who have openly banded together to defy this law of Congress quite independently of any court action, which they have neither the legal nor the moral right to do; and who have systematically used spies and discharges and violence and terrorism to shatter the workers' liberties as defined by this Congress, which they have neither the legal nor the moral right to do."

While I do not hold any brief for the sit-down strike, I do say that the actions of certain employers (Henry Ford who stated that they would never recognize a union), rather than faulty union leadership is predominantly responsible for this new method of striking. Moreover, I fail to see the ultimate difference between a sit-down strike where workers occupy a plant, as in the Chrysler strike, and a group of strikers throwing a picket line around a plant so that no one may enter or leave only at the discretion of the union. In the former, the strikers stay inside and prevent the use of the property, while in the latter, the strikers stay outside and prevent the use of private property. The difference? The former is more peaceful than the latter.

While Governor Murphy has been praised and criticized for his handling of the sit-down strikes, his philosophy is unassailable. In an address before the Holy Name Society in Detroit, he remarked: "Blind adherence to a legalistic philosophy which demands only rigid obedience to the letter of the law and which chooses to ignore the spirit of the law as well as the realities of life, will surely lead to the eventual frustration of the democratic ideal of true freedom."

MICHAEL P. CODD.

CIGARETTES AND PATHOLOGY

Portland, Me.

TO the Editor: Dr. Walsh's discussion of "Cigarettes and Pathology," in the issue of April 9, is one which will be applauded by all who are alarmed at what appears to be excessive cigarette consumption at the present time. THE COMMONWEAL should be praised for taking a step toward showing the dangers of excessive smoking. However, there is another point that should be given serious consideration, i. e., the danger of lead and arsenic poisoning from excessive use of tobacco.

In tobacco growing the common method of controlling insect pests is by dusting the plants with lead arsenate or Paris green. Consequently cigars, cigarettes and pipe tobacco contain substantial amounts of both lead and arsenic. Tobacco manufacturers will dispute this statement but it has been proven true. In the Journal of the American Chemical Society for 1927 were published the results of researches made by Dr. R. E. Remington, who found an appreciable amount of arsenic in tobacco. Many other investigators have corroborated his conclusions. Investigations have shown that lead is also present in even greater quantity than arsenic.

The danger lies in the fact that both lead and arsenic are poisons, and enough is absorbed from tobacco to constitute a real danger to the smoker. Government experiments (cf. "Arsenic in Tobacco Smoke," *American Journal of Public Health,* January, 1934) show that one-fifteenth of the arsenic present in cigars is carried into the mouth of the smoker. For cigarettes the proportion is one-eighth and for pipe tobacco about one-fourth. Approximately the same amount of lead enters the smoker's mouth. When one considers the numerous other sources of arsenic and lead poisoning that modern man is exposed to, the amount of lead and arsenic found in tobaccos becomes a real danger to the heavy smoker.

What can be done about it? When the presence of lead and arsenic in his cigarettes was brought to the attention of the maker of a popular brand his reply was, "There is no trace whatsoever of lead or arsenic in our cigarettes." In this cigarette-conscious day it is almost useless to urge moderation. But manufacturers, if they so desired, could lower the amount of lead and arsenic in their products to a very negligible quantity. And this could be done at a very low cost. Until the manufacturers take steps to alleviate this danger of which they are fully aware the smoker must continue to run the risk of being gravely poisoned by his smoking.

WILLIAM J. NELLIGAN.

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Books

Israel's Triumphs and Troubles

A Social and Religious History of the Jews, by Salo Wittmayer Baron. New York: Columbia University Press. Three volumes. Vols. I and II, $3.75 each; Vol. IV, $4.00.

FREDERICK OF PRUSSIA, Voltairean rationalist and scoffer, sceptically demanded to know what proof there was for the historicity of Christianity. Someone replied, "The Jews, Your Majesty." The anecdote illustrates more than a bon mot. It emphasizes the impossibility to understand the Jew except through his religion, as well as the necessary interrelation of both religions. The indestructibility and continuity of the Jewish people as a nation or a racial-religious community, is a unique and extraordinary fact in the history of mankind. How is it to be explained?

To the many and varied attempts Professor Baron adds his own "sociological approach to Jewish history." He brings to his task an enormous bibliography especially of modern publications and critical notes replete with pertinent discussions. Thirty-odd centuries of Israel's triumphs and troubles pass in review but are presented and interpreted by the ideology of the author. This is most interesting and helpful in the more recent history of Judaism, such as the period of emancipation, the reform movements, the Haskalahs, Hassidism, down to our own times with its nationalistic and racial extremism, its Zionism and Revisionism. A dispassionate appraisal of "present actualities and future probabilities" forms a brilliant concluding essay as Epilogue. To this reviewer it seems that the author strikes a truer and more successful note as a philosopher on the contemporary scene than as an interpreter of the more distant past.

As a "liberal" historian Dr. Baron follows certain well-known lines of explanation regarding Judaism and Christianity. Divine manifestations are "legends" and all supernatural happenings must be given a natural explanation, biblical sources are "unreliable" and of doubtful historical value. In other words, Dr. Baron follows Harnack's school of biblical criticism, Andrew Lang's theories of religious origins, Marxist economic explanations of history, and a modernistic Protestant Christianity. On such a Procrustean bed of preformed ideas, Truth naturally suffers violence and is distorted out of recognition. There is no indication that a host of scholars of the oldest and most representative Christian Church have long ago taken issue with and refuted the agnosticism and modernism still accepted by the author. His revered late colleague, Martin Buber, as well as Franz Rosenzweig resolutely turned their backs on all "higher criticism" and returned to the traditional Messianism of the Old Testament.

However important the interrelation of society and religion may be for Jewish history, it cannot fully account for all the facts of that history. To resolve the Jewish problem into a purely historical one is to add to the mystery. It is but one more attempt to explain the higher

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by the lower, the supernatural by the natural. It is also a reflection of the prevalent secularism which afflicts Judaism and Christianity alike. Formerly, when Christian faith and tradition was still a noticeable factor in public life, and Jewish inequality was largely religiously conditioned, it was presumed that the abrogation of the Church's influence in the secular world would bring tranquillity to the Jew. But today, after a century of emancipation, the hostility to the Jew has not disappeared; merely the motivation has been changed. He is now blamed for the sins of liberalism and individualism, for capitalism and Communism, for the decline in art or literature, for racial inferiority, for materialism and immoralism, for a great many other things none of which, however, are rooted in religion.

The only complete explanation for the unique and mysterious history of the Jews is to be found in a Book written by Jews but for all mankind. The return to this Book by Jew and Christian alike will contribute more to a right understanding and a right attitude toward Israel than the study of all other books combined.

GREGORY FEIGE.

Irish Freedom

Army without Banners, by Ernie O Malley. Boston: Houghton Mifflin Company. $3.50.

THOSE who have known the might of English arrogance and power or who have only read of such through the pages of history, the daily press, or through other means of communication can sympathize with a people who from time immemorial have been subjected to that treatment. Ernie O Malley places before us his own part in the struggle for Irish freedom. Beginning with his childhood, which portrays his life up to the time of the World War, he describes the forces that were at work which drew him from a secluded existence, placing him on the National side of the fray.

After the Easter Week rising, his mind was definitely made up and he joined the Irish Volunteers. Being a man of unquestionable leadership he was soon chosen as a coordinating and organizing officer to help start the Irish Republican Army through the different counties of Ireland. In his journeying from place to place O Malley, besides relating the official nature of his errand, gives us a delightful picture of the countryside, the homes where he stayed, and the individual characters with whom he came in contact. This mitigates for the reader the stark tragedy which elsewhere stalks through these pages.

The Irish people's attitude toward the struggle varied greatly. In some counties the fear of their oppressors, which had been ground into them for centuries, brought about a considerable lack of cooperation. While in others where the invaders had never really subjected them, they were eager to resist the Black and Tan, and were ready to arm themselves whenever called upon in the struggle against the soldiers of Great Britain. An example of the people's indifference to the threats and coercion used by their foe is the attitude of the old woman who was questioned by soldiers as to where a raiding party of the I.R.A. had gone. She answered by giving a number of names, but when questioned closely which way they had gone she said that it was fifty years ago, she was talking about.

The grim brutality of official England toward the Irish patriots is illustrated in the passages concerning O Malley's capture by the Black and Tans, and his treatment by them and later by the British Regulars. After his escape he continued his efforts never to let the British garrisons have any peace from attacks. This coupled with the publicity campaign carried on abroad were the chief thorns in the side of the English. It was by this method of constant pressure that Ernie O Malley, De Valera and others won freedom for the land they loved.

PHILIP H. WILLIAMS.

Triumph of Modern Medicine

Tuberculosis, A Book of Practical Knowledge to Guide the General Practitioner of Medicine, by Dr. Lawrence F. Flick. Philadelphia: Dr. Lawrence F. Flick, 738 Pine Street.

IN the last generation of the nineteenth century tuberculosis, under the name of pulmonary consumption, was spoken of as the Great White Plague. A very general persuasion existed that mortality from it could not be reduced to any great degree. The most important advance in twentieth-century medicine has been the striking reduction in the death rate from tuberculosis. That is one of the triumphs of modern medicine and the future is very promising in this regard.

For this magnificent improvement with its lessening of suffering and death, the author of this book is probably more responsible than any other man now alive. He was one of the leading pioneers in this country in the campaign against tuberculosis, and to him more than to any other is due the modern attitude toward the disease which has encouraged victims of it to face it bravely and be cured, or at least relieved, for "tuberculosis takes only the quitters."

After sixty years of intimate relationship with the disease—he developed the affection himself at eighteen and is now in his eightieth year—he surely has a right to opinions with regard to tuberculosis. He says in the Preface: "I have studied the literature and written books and papers on it. My results in the treatment which I have developed have been good. I am conscious of being able to teach the family physician how to get similar results and reclaim for himself a field of labor that unfortunately he has lost. It is for this purpose that I publish this little book."

Dr. Flick himself would doubtless say that his most important chapter is on "Pregnancy and Maternity in Tuberculosis." In it he says: "Women with tuberculosis invariably improve in health during pregnancy if kept at complete rest under proper treatment. Nutrition is speeded up in pregnancy and the mother shares in it." Nutrition is the all important problem in consumption. That opinion is the fruit of Dr. Flick's long experience.

JAMES J. WALSH.

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Mythical Legends

Georgia's Disputed Ruins; edited by E. Merton Coulter. Chapel Hill: University of North Carolina Press. $3.50.

PUBLISHED with financial aid from the Georgian Society of the Colonial Dames of America, this book dispels the mythical legends built up around the tabby ruins of Georgia by twentieth-century historians and real estate operators. It is divided into three sections. The first, by Marmaduke Floyd, relates to the known Spanish Missions, their identification and mode of construction. From these he leads us to a contemplation of the tabby ruins and their use as sugar mills. In bringing his section to a close he gives a well-documented summary of how this myth grew and expanded. The second is an archeological report on the Elizafield Ruins by James A. Ford, recommended by the Smithsonian Institute. He has definitely proved the fallacy of the mission legend with a full report of his findings on this and other ruins in Georgia. The third is a thesis on the growing of sugar-cane and the process by which it is turned into sugar, published at the order of the Agricultural Society of South Carolina, May 17, 1816, by Thomas Spalding. In dispelling the legend of the Missions and giving us a story of one of our early industries Mr. Coulter says, "It remains for the reader to become his own supreme court and determine for himself what conclusions he wishes to draw."

The Church of God

The Issue, by Hilaire Belloc. New York: Sheed and Ward. $.50.

THERE are two mighty spirits now at war over Europe and civilization and Christendom. These two spirits are not the spirits of capitalism and Communism; not the spirit of the poor in revolt against the selfishness of the rich; they are the spirit of light and the spirit of darkness. The issue of our day is the Church of God. In support of this thesis, Belloc cites the persecution of religion in Russia. In Spain the struggle is between those who are defending the Church and those who are destroying "all the things by which we are nourished—beauty, harmony, grace; all the things without which we cannot endure." This pamphlet of twenty-one pages deserves the serious consideration of all those who are determined that, come what may, our civilization shall be saved.

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